possibilities of our being and even of different
personalities on each level in us which are behind
the intermixed disposition and differing tendencies
of our surface nature. But while on the surface
their action is mixed together, confused and
conflicting, here in our depths they can be seen and
worked upon in their independent and separate
nature and action and a harmonisation of them by
the mental being in us, leader of the life and body,[1]
—or, better, by the central psychic entity,
—is not so
difficult, provided we have the right psychic and
mental will in the endeavour: for if it is with the
vital-ego motive that we make the entry into the
subliminal being, it may result in serious dangers
and disaster or at the least an exaggeration of ego,
self-affirmation and desire, an enlarged and more
powerful ignorance instead of an enlarged and more
powerful knowledge. Moreover, we find in this
inner or subliminal being the means of directly
distinguishing between what rises from within and
what comes to us from outside, from others or from
universal Nature, and it becomes possible to exercise
a control, a choice, a power of willed reception,
rejection and selection, a clear power of self-building

and harmonisation which we do not possess or can
operate very imperfectly in our composed surface
personality but which is the prerogative of our inner
Person. For by this entry into the depths the inner
being, no longer quite veiled, no longer obliged

[1] *manomaya'h prana^arzmnetd—Mundaka Upanishad, 2.*

2. 7.